Vol. 4. Numb. 23.

# THE REHEARSAL.

1. The *Scandalous* and *Unchriſtian* manner of the Proceedings of the *Kirk-Judicatories* in *Scotland* againſt the *Clergy* there.
2. How much worſe than *Auricular Confeſſion.*
3. They deſire a *Review* before Impartial *Judges.*
4. No *Clergy* in *Europe* leſs *Obnoxious.*
5. The *Kirk-Judicatories* provok'd to *juſtifie* themſelves.
6. They *Explode* the Doctrin of *Baptiſm* being a *Regenerating Ordinance.*
7. *Baptiſm* is more than a *Sign* of *Regeneration*, it *Conveys* the *Thing* it ſelf.
8. The Caſe of *Infants* who *Die* without *Baptiſm*, and of their *Parents.*

WEDNESDAY, *December* 29. 1708.

(1.) *Country-m.* THE Account of the Proceedings againſt Mr. *Pearſon* by the *Presbytery* and *Synods* of the *Kirk* in *Scotland*, which you told me laſt time, *Maſter*, I think will never go out of my head. It haunts me Day and Night. Theſe literally fill up the *Character* of the *Devil*, to be the *Accuſer* of the *Brethren.* That when no body *Accuſes* me, all the *Country* ſhall be Summon'd in to *Accuſe* me, and to tell upon *Oath* all the *Miſcarriages* they know of me. Ay, and of *Themſelves* too! Every Man (and Woman too) muſt *Accuſe* himſelf, and that upon *Oath*! The *Husband* be examin'd as to the *Adultery* of the *Wife*, and the *Wife* of the *Husband*! And the *Fortune* as well as *Reputation* of Young *Women* Blaſted, by having their *Names* up for *Lewdneſs*— And all this under the Mask of *Godlineſs!* And to take away *Scandal*! But who can take away the *Scandal* they raiſe? Except by ſhewing that their *Tongues* are no *Slander*! Which theſe Proceedings have ſufficiently evinc'd.

(2.) *Rehearſal.* Theſe are they who cry out upon *Auricular Confeſſion*, made to a *Prieſt* in private, but force Men to diſcover their Secret Sins (and upon *Oath* too) before a whole *Pariſh*!

*Country-m.* That is only when it is againſt an *Epiſcopal Man* or *Woman.* But eſpecially againſt the *Clergy.* Well, I pity theſe Clergy. This is the ſevereſt part of their *Perſecution*! To have ſuch *Enemies* as theſe, and theſe their *Accuſers*, and their *Judges*!

(3.) *Rehearſ.* I have ſeen ſeveral Letters from *Scotland*, complaining of the Grievouſneſs of this *Perſecution* by the *Kirk-Judicatories.* And the *Epiſcopal Clergy* there, wou'd deſire no more than a fair Re-Hearing of theſe Infamous *Libels*, rais'd againſt them by the *Presbyteries*, before Juſt and Impartial *Judges.* And then more Caſes would be ſeen like this of Mr. *Pearſon*'s.

*Country-m.* In the mean time, I'm ſure, I ſhall not believe one Word of Defamation againſt any of the *Clergy* in *Scotland*, on Account of what the *Kirk-Judicatories* there, ſay or do againſt them; more than I wou'd believe the Accuſations of a *Lion* againſt a *Lamb* he was going to devour.

(4.) *Rehearſ.* I told you formerly, as I had it from Perſons of known Worth and Integrity, living in *Scotland*; That there was not any where to be ſeen, in any *Church* in *Europe*, a more *Pious* and *Inoffenſive Clergy* than thoſe in *Scotland* at the Beginning of this *Revolution.* And how they were firſt expos'd to the Fury of the *Presbyterian Rabble*, and ſince *Perſecuted* in various *Forms*; and when all other things were taken from them, their Good *Name* and *Reputation* attack'd by their Inveterate *Enemies* who were made their *Judges!* That they may truly ſay, *Was ther ever Sorrow like my Sorrow? Is it Nothing to you, all ye that paſs by?*

*Country-m.* But have you nothing to ſay to the *Review*? He is upon you over and over again.

(5.) *Rehearſ.* I have Nothing to ſay to him. Tell him all the Anſwer I gave you was, *Experiment*—— *Experiment*—— Till he Clears himſelf of that, he is not fit for any Honeſt Company. And as little Credit do I give to his *Kirk-Judicatories.*

I say *Pearſon*—— *Pearſon*—— to them. Let them Publiſh the Proceeding of the *Preſbytery* of *Dunkeld* againſt Mr. *Pearſon*. If they will not, ſomebody elſe may do it for them. I have given but a ſhort Abſtract of it in my Laſt. Let me ſee if they will *Deny* it, or offer to *Diſprove* it. I rely ſo much upon my Information, that I ſay they *Dare* not do Either, leſt it bring the Truth more fully upon them.

(6.) *Country-m.* But the *Review* the 23 Inſtant Vol. 5. N. 116. has Stagger'd me a little, *Maſter*, upon a very Material point. Pray Anſwer to that for my Satisfaction. He ſays, p. 463. *The Exclamation of this Author* (ſpeaking of you) *Seems to be built upon that Exploded Doctrine of Baptiſm, being a Regenerating Ordinance.* And againſt this *Exploded Doctrine* he Quotes the 27 *Article* of the *Church* of *England* in theſe Words. *Baptiſm is a Sign of Regeneration or New-Birth, whereby as by an Inſtrument they that receive Baptiſm rightly, are Grafted into the Church; the Promiſes of the Forgiveneſs of Sin, and of our Adoption to be the Sons of God, by the Holy Ghoſt, are Viſibly Sign'd and Seal'd.*

From which he Infers thus. *How they will make the Sign of the thing paſs for the thing it ſelf, remains to be prov'd.*

(7.) *Rehearſ.* When a *Covenant* is *Sign'd* and *Seal'd*, is it not *Perfected*?

*Country-m.* Yes, ſurely. And is not that a *Sign* that it is *Perfected*?

*Rehearſ.* Such a *Sign* as is the *Thing* it ſelf. It really *Conveies* what is *Covenanted*. And how fooliſh wou'd it be to ſay, That *Parchment*, *Ink*, and *Wax* are Dead things, and cannot *Convey*? For being the Method appointed by *Law*, the *Conveyance* is Good, when *Perfected* by him who has Power to *Convey*, or his Lawful *Attorney*. Such were the *Apoſtles*, to whom *Chriſt* gave the *Commiſſion*, in His *Name*, to *Baptize* &c. and their *Succeſſors* to the End of the World.

The *Waters* of *Jordan* did Really heal *Naaman*, not by any vertue in themſelves, but as they were a *Means* appointed by *God*, without which the *Cure* had not been wrought. Thus they were more than a bare *Sign*, they were the *Means* by which it was done.

So the *Water* of *Baptiſm* is more than a *Sign*, it is the *Means* appointed by which what is *Covenanted* is really *Convey'd*, and puts us in *Poſſeſſion* of it. This the *Article* calls *Regeneration* or *NewBirth*, and this the *Presbyterians* call the *Exploded Doctrine*, as Mr. *Review* bears them Witneſs.

*Country-m.* Then it is no Wonder they make ſo little of it, as you have ſaid, and the *Review* Denies it not, That they will let their Children *Die* without it, rather than give *Private Baptiſm*, or even in the *Church*, rather than before *Sermon*. So Careful they are not to Break the *Orders* of the *Church*. O had they been Always ſo!

(8.) But he asks, who dare ſay, *That the Soul of an Infant dying without Baptiſm is Loſt by that Meer Omiſſion.*

*Rehearſ.* But the *Soul* of the *Parent* may, if that *Omiſſion* was *Wilful*.

*Country-m* He ſays, *This won'd put it in the Parents power to Save or Damn their Infant Children.*

*Rehearſ.* We are not to Limit the *Mercies* of *God*. He is not *Ty'd* to thoſe *Rules* to which He *Ties* us. But are we not *Born* in *Sin* by Vertue of that *Birth* we Derive from *Adam*? And *Baptiſm* is a *NewBirth* into the *Covenant* of *Chriſt*. The *Uncircumciſed Man Child* was to be *Cut off*. Gen. xvii. 14. And was not this put in the *Parents* Power? And *God* ſought to kill *Moſes* in an *Inn*, upon his Journey, becauſe he Neglected to *Circumciſe* his *Son*. Exod. iv. 24. *&c.* yet a *Presbyterian* thinks himſelf ſafe if he ſee his *Child* Die in his own *Houſe* without *Baptiſm*! And their *Preachers* Teach them ſo, and the *Review* Defends it.

*Country-m.* And they are in the Right, if *Baptiſm* is no *Regenerating Ordinance*, as they ſay it is not. For then what great matter is it whether we have it or not? If it be but a *Sign*, it is but a *Ceremony*. And they know how to Diſpoſe of *Ceremonies*! They uſe none with *God!*


## ADVERTISEMENTS.

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